533 his waist from which hang a number of shells, claws, little horns,
222 teeth and similar trifles, beats on that rustic drum day and night without ceasing and, with the continous movement of his body, makes the trinkets about his waist rattle all this accompanied by a song or rather a lugubrious and high-pitched shouting which can be heard at a great distance. This ridiculous performance is not a simple demonstration of rejoining but rather, in their opinion, a rite necessary to hasten the ripening of the longed for and beneficent fruit."

"When a woman arrives from the forest laden with fruit, roots
222 262 or other eatables, all the other women of the village crowd to her hut and she, after having set aside enough for the sustenance of her family, distributes the rest, the other women not saying a word of
● [626] showing any sign of appreciation. Were she to refrain from giving away her surplus, it would cause the greatest displeasure, and might even provoke some dangerous quarrel."

"The Mataguayos are timid and cowardly, but vengeful in
181 the extreme. They never forget an offense—sooner or later they will
[671] be avenged. The law of requital is unbreakable for them. They avoid making war when this is possible, but if they are attacked they
[411] defend themselves. Their most common weapon is the arrow."

"They recognize no authority and no law. The child obeys
593 its parents if it wishes to and the latter, though they may love their children, have no power at all over them. Nevertheless one does not generally encounter lack of respect toward the old or toward the unfortunate." [594]

"The men busy themselves with fishing and only very rarely
462 indulge in hunting. Their agricultural activities are limited to the
[241] sowing of a few clumps of pumpkins and watermelons. With the
[283] juice of the latter they make aloja. Some of them also devote their time to making thin ropes of agave fiber with which they construct their nets."

"All other work is done by the women. She must not only prepare the food but also fetch fruit and roots from the forest; not only bring water but also chop firewood; not only look after the cleanliness of the hut but also make it. In one word: she is a slave."

"When a girl reaches nubility she is hidden in a corner of the
881 hut and covered with fronds and rags. It is illicit for her to speak to anybody or taste meat or fish for a determined length of time. Meanwhile a drummer goes through the same ceremony in front of her

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been told about a Toba or a Pilaga who killed himself. Apparently, suicide is a culture trait restricted to the Matako.

Can this pathological condition be attributed to the life in the mission and to the discipline imposed upon the natives who have shown willingness to become Christians? The psychological motivation for conversion is undoubtedly fear of the white men and hunger. The missions are a buffer between the Indians and the ruthless white colonists. In the missions the Indians find jobs and, in case of distress, food. They also receive free medical treatment. The price they must pay for these privileges is to give up dancing and drinking, to abandon warfare and native sports and to forget shamanism. In addition they are expected to go to church twice daily and the children and many adults spend part of the day in school. Life under such conditions is extremely dull. All the activities that made life worth while disappear unless they can secretly play hockey or indulge in a drinking bout. This, of course, they quite frequently do. Although their present situation can explain their indifference, their anxieties and their lack of attachment to life, can the mission discipline be held responsble for the Metako suicidal mania?

In six of the cases cited above, marital maladjustment was blamed for the suicide attempt. In one case, the suicide was attributed to lack of sexual gratification. One couple attempted suicide because of the insults showered upon them by an angry and frustrated woman. One case may be ascribed both to sexual maladjustment and fear (the case of Martin). Criticism by neighbors is the cause in one instance. In only one case that of the old woman who had lost her son, can grief be considered the determining reason for the suicide.

In addition, there is no doubt that suicide among these people has a decidedly aggressive character. The Matako use suicide as a threat; by killing themselves, they punish the person who has offended them. The punitive character of suicide leads to the problem of aggression and aggressiveness among these people. In daily life little direct aggression is shown in their mutual relations. There are almost no quarrels; ordinarily men are not harsh to the women. Children are coddled and are seldom scolded. Nevertheless, strong aggresive tendencies exist. Whoever has witnessed a hockey party on the Pilcomayo loses any illusion he may have had about the gentleness and softness of Matako manners. In its brutality and fierceness each hockey party resembles a pitched battle. The Indians paint themselves and dress as if they were getting ready to face a real enemy. The teams are formed by men who are related by blood or who live in the same community. The adversaries are frequently members of bands which are on unfriendly